

Registered.

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THE NUR AFSEAN

VOL. VII.

FRIDAY:—SEPTEMBER 4th, 1903.

No. 37

EDITORIAL NOTES.

THE MUSSOORIE CONFERENCE.

PROGRAMME.

- Bible Readings each day (except Sunday) as follows:
- Mussoorie—12 o'clock noon, conducted by Rev. T. J. Scott, D. D.
Subject—"Bible Readings in the Gospel of St. John."
- Landour—8 A.M. conducted by Rev. E.H.M. Waller M.A.
Subject—"The Journeyings of the People of God." (Exodus—Deuteronomy.)
- " (Edgehill) 8 A.M. conducted by Rev. J.N. Forman M.A.
Subject—"Studies in the Gospel by John"
- Wednesday Sep. 16th. I am a debtor—Our Responsibility as Stewards—Rev. J.N. Forman M.A.
Christian Literature in Hindi—Rev. T. S. Wynkoop M. A.
- Thursday, 17th. The Resurrection of Jesus Christ—The proof of it and its place in gospel teaching—Rev. H. Marston Andrews, M. A.
Work amongst the Educated—K. C. Banurji Esq.
- Friday 18th. The Lamb of God in Type, Prophecy and Antitype—Miss Hewlett.
Social Relations between Europeans and Indians—Rev. E. H. M. Waller, M.A.
- Saturday, 19th. The Holy Spirit in relation to Missionary Work and Personal life—Paper by Rev. F. B. Meyer B. A.
Pandit Agnihotri and the Deva Samāj—Rev. H. D. Griswold, Ph. D.
- Monday, 21st. The Doctrine of Sin—The Scriptural teaching and its practical bearing on Missionary life and work—Rev. Handley Bird.
Women's Training Schools—Miss Grege.
- Tuesday, 22nd. The Believer's privileges in Christ—Rev. I. W. Charlton M. A.
Work amongst the Young—Rev. W. H. Stanes.
- Wednesday, 23rd. The Value of Meditation in Christian Experience—Rev. W. A. Mansell M. A.

Present State of Muslim Controversy—Rev. E. M. Wherry, D. D.

Thursday, 24th Address by—(Rev. I. W. Charlton M.A.)
Missionary Meeting—Leper Mission—T.A. Bailey Esq.
" Bible Society Centenary—Rev. T. S. Wynkoop.

We are presenting to our readers the first of a series of lectures on Christian Sociology by Maurice Gregory of London. We hope to present others from time to time. The subject of marriage is the most important matter of life, excepting that of the soul's salvation. What India is to be in future depends upon important and even radical reform of existing customs. Caste may have done something to preserve the Aryan race from degeneration by mingling with races of a lower order but the principle of caste has, no doubt, done harm by confining the bonds of family relationship within too narrow limits, thereby resulting in degeneration of the race. Christians need to be warned of the danger along this line. A notable illustration of the degeneration resulting from the intermarrying of blood relations is to be found in one of the Bahama Islands where a few of the American colonists after the revolution of 1776, unwilling to remain in the States, immigrated to this Island. Being the only white people on the island and being unwilling to intermarry with the native negro population, they intermarried among themselves and now after four generations they have become a race of idiots and degenerates. We commend these lectures to the careful study of our readers.

A correspondent desires us to make some reference to the case of Nawab Ali Khan, Taluqdar of Sitapore, and Miss Bella Thomas late of the Lady Dufferin Hospital of Sitapore. It seems that the Nawab Sahib made a profession of Christianity in Lucknow more than a year ago. Soon after his baptism he was married to Miss Thomas by Christian rites and they began to live together as husband and wife. Later on, the Nawab returned to Islām and gave out that his wife had also become a Muhammadan. This reported conversion of Mrs. Ali Khan is denied by our correspondent.



This case has aroused no little excitement in Christian circles. The question of chief importance in all such cases is this: Can a Muslim husband, who has married a Christian woman by Christian rites, divorce his Christian wife by ordinary Muhammadan law and custom? Another question is: Can a woman so married, be divorced by Muslim rites, even if she became a Muhammadan after her marriage to said Muhammadan husband? Will not some of our Christian barristers give us the law on such cases? It is important that our Christian women and their friends should know the facts in regard to such marriages.

In regard to the case before us, we hope that this lady will maintain her Christian profession because she may be able to witness for her Master before many in the Muslim household.

The Mussoorie Conference will hold its Fifth Annual Meeting beginning Sept. 16th, and continue to the 24th. Daily sessions will be held for the public in the Union Church, Mussoorie. During the morning hours, Bible classes will be held for special Bible study at three, four different points. In the evening, evangelistic services will be held in a number of the Schools. Missionaries planning to be in the hills during September would find it most profitable to attend these Meetings. We need not only physical and mental recuperation, but, most of all, we need spiritual uplift by a new baptism of the Holy Spirit. This is the great end they had in mind who have worked for the establishment of this Indian Kessick and Northfield Conference.

We often need the following exhortation of a Christian lady (Edith Slaten) amid the many trials, annoyances and discouragements of life in India:

"Keep your face bright and your manner cheerful if you would have friends. You can not attract others by a sad countenance. It is just as natural to love sunshiny people as the bright spring days. You can not escape the cares and responsibilities of life, nor avoid its petty annoyances, but you can do more, you can meet and conquer them all. Give your joys the first place in your thought. Fight the 'blues' as you would a temptation to evil. I know an old lady whose hearing is so impaired that one has to be almost at her ear to talk to her, yet her unfailing cheerfulness has won for her scores of friends. We all have enough blessings to flood our souls with light if we would open the doors and let it shine in. Then cease repining. Try to scatter flowers along the thorny ways and leave sunbeams in the shady places. Have a message of hope for the downhearted, a cheerful word of sympathy for the sorrowing, strive to inspire the fainting heart with fresh courage. Radiate sunshine wherever you go and you will find a welcome in many hearts and homes even among strangers. People may marvel at your cheerfulness, but they will love you better for it."

Current Thought and Incident.

CHRISTIAN FAMILY LIFE.

Its Basis in the Universal Laws Which govern Creation.

(An address to Indian gentlemen given in the Town Hall, Hoshangabad, Central Provinces, India on the afternoon of Sunday, Jan. 11th, 1903, by Maurice Gregory, of London; Henry E. St. Dalmas in the Chair; Rai Bahadur Kalidas Chaudri, Chairman of the Municipality, and other leading citizens being present.)

It is with feelings of great pleasure that I rise to address this audience of Indian gentlemen. I esteem it not only a great pleasure, but a great privilege. I am one of those who believe that the peoples of this great continent of India have a great future before them, as they have had a great past. We have just heard that it is only this day last month that a gentleman on the platform, was in the city of Chicago, 12,000 miles away, and to-day he is in Hoshangabad. We all know that it is by the power of steam, in the express train and fast steamer, that this has been possible. How has the difference between the Indian ox-cart and the steam-engine come about? First by the discovery of the laws which govern the power of steam, and then by obedience to those laws. In precisely the same manner we need to enquire and search until we discover the laws which govern the social world, and having done so, to obey them, if ever India is to be the great and prosperous and happy continent of nations we all desire it to be.

My enquiry this afternoon, is whether Christian family life is based on the universal laws which govern Creation. I may say, in introduction to the subject, that the Christian Bible, and especially the New Testament, is a book which deals much more largely with principles than with details. For this reason, though always from my boyhood greatly interested in natural science, I have never been much troubled with doubts about the account of Creation contained in the first chapters of Genesis. To my mind, the account gives in a few broad principles, the history of the Creation, written in such a simple way that the child, or the illiterate millions who form the great mass of mankind, can understand it, though it will probably take many centuries of scientific research fully to fill in the details of that account.

Immediately at the conclusion of this account, in Genesis ii. 24, we find laid down the great primal principle of family life, as it came from the mind of the Creator. This verse in Genesis is quoted, and endorsed, and used in argument as the basis of His teaching on family life by Jesus Christ, in Matt. xix. 5, 6 and Mark x 6, 9.

May I draw your attention to three points in these passages?

(a) Marriage was to take place at an age when the husband was able to support his wife and family. Three times over we have the thought "For this cause shall a man leave his father and mother."

(b) The necessity of sympathy between husband and wife on all important points. Again three times over we have the thought, "They twain shall be one."

(c) There is no question or thought of polygamy in either of these passages.

My duty is to point out the effect of the teaching of these three principles on nations where Christianity has

* Rev. J. E. Lawson of Aligarh.

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been accepted, and at the same time to enquire how far these effects are in accord with the universal laws which govern Creation.

Marriage at an age when the husband can support a family.

In England the returns of the Registrar General of Births, Deaths, and Marriages show that the average age at which young Englishmen marry for the first time is twenty-six years. Great scientific men, like Parkes in his "Hygiene," tell us that the bony frame of the man completes its growth at the age of twenty-six, so that the delay of marriage until some such period, is thus far in accord with the universal laws which govern Creation. But it is in accord with these laws in other directions as well. Marriage at such an age as this entails upon the young man about ten years' drilling in self-control, and this ten years of self-control has been proved to be of the very highest value in three directions in the development of a nation.

- (a) In muscular power.
- (b) In brain power.
- (c) In will power.

Muscular Power.

Douglas Maynard, M. A., who was headmaster of the Friends' Mission High School here in Hoshangabad, tells me that "a man's height in this part of India is about five inches less than an Englishman's." Business men in Bombay tell me that they have to provide three times the number of work people in an Indian factory or workshop that they would have to provide in an English workshop. And do not your own finest specimens of humanity, the stalwart Indian soldiers who were so much admired in the "Jubilee" and "Coronation" processions in London, come from that minority of your people who still hold to the old primal law laid down at the Creation, that a man should marry when he is a man, and not before?

Brain Power.

This ten years' waiting time has also been of the very highest value in the development of brain power. The great inventions of the world are all coming from communities, many of whose young men have an unhindered opportunity for study during the very best years for learning in a man's life. Personally, I believe that you Indians have talents, which when once you will allow yourselves the same unhindered opportunity, will stattle the world with their brilliance. But what happens now? As one of your own Indian inspectors says, your students through these early marriages are often 'exhausted and spent by the time they reach seventeen,' at a time when an English youth has six or seven of the finest years of his student life before him.

Will Power.

Lastly, this ten years' drilling in the government of himself by the young Englishman tends to develop in the national life a stubborn will-power of the highest value when used in right directions.

Not all Englishmen Right.

I do not for one moment wish you to suppose that I think that all Englishmen are right in their lives in these respects. Some of you may have been to England and seen Piccadilly at midnight. But London is a huge place, and Piccadilly at its worst does not represent one in a thousand of its population. And whatever the conduct of an individual Englishman may be, either in England or here, he generally has back of him many generations of men and women who have been able to grow up to adult age, without the drain on the system that boy and girl marriage or early debauchery entails, and he reaps

the good results of his forefathers' self-government, even though he does not follow their example himself.

Expert Evidence.

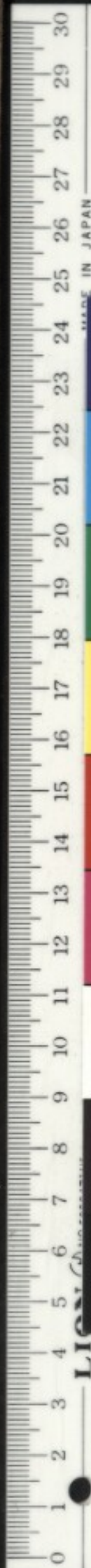
I think I have gone far to prove my first point, that the deferring of marriage until a man is in a position to support his wife and future family is in accord with the universal laws which govern Creation. I could bring the evidence of dozens and scores of the greatest scientific men of England and America on this point, and amongst them Sir James Paget, Sergeant Surgeon to Her late Majesty Queen Victoria; Sir Andrew Clarke, the medical attendant of the late Mr. Gladstone, who prepared an address on these lines for the undergraduates of the university of Oxford, just before he died and Professor Humphrey of Cambridge University. But important as these testimonies are, some thing much more important has happened lately. In September 1902, an International Congress was held at Brussels to consider such questions as these. This Congress was attended by delegates from the governments and War Offices, and great medical societies of England, France, Germany, Italy, Russia, Austria, Hungary and Spain; Sweden, Norway and Denmark; Greece, Serbia, Bulgaria, and Roumania; Belgium, Holland, and Switzerland. Asia was represented by delegates from the War Office and Admiralty and Medical Societies of Japan, an *attaché* from the court of the Shah of Persia, and two Chinese officials. The two American Continents were represented by delegates from the United States, Brazil, Mexico and Chili. The Continent of Africa was represented by delegates from the Congo Free State. What did this world-wide gathering of the earth's greatest experts say on this question? They passed unanimously the following resolution,

"It is necessary above everything to teach young men that not only are chastity and continence not injurious, but also that these virtues are most desirable from the medical point of view."

"They twain shall be one."

The next point that I have to deal with is the necessity of sympathy between husband and wife on all important points. Three times over we have the thought expressed in the three passages referred to at the beginning of my paper, "They twain shall be one." "Twain" as you know, is an old English word meaning "two."

The principle laid down here has led in Christian countries to the education of women to the same level as men. You will remember the name of the celebrated Secretary of State for India the Rt. Hon. Henry Fawcett, M.P. When he was a young man he was accidentally blinded by a shot from a gun when out hunting, and with that stubborn will-power of so many Englishmen already spoken of, determined within an hour of his accident that it should make no difference to the success of his career. He married a wife as clever as himself, got into Parliament, and finally held the two great Parliamentary positions of Postmaster-General of the vastest postal system in the world, and Secretary of State for India, a position politically more important even than that of Viceroy. Throughout his public career his clever wife was his private secretary. Their daughter afterwards passed highest of her year in Mathematics, surpassing all the young men of England in her marks on that subject, and now holds an important Government position. Thousands of Englishmen in like manner in and out of politics have wives who are in every way their intellectual equals, and fellow helpers in all their work. I have had a good deal to do with journalism in my life, and I am glad to say that my wife is able to take an edition of a paper and edit it from beginning to end



quite as well as I can, and whilst I am in India for a few months' visit, is doing my work at home in England quite as well as I could do it myself. (Applause.)

The Christian Church has always laid stress also on the necessity of close sympathy between husband and wife in religious opinions, and from time to time has endeavoured to secure that marriage shall only take place on these lines.

The prosperity and pre-eminence in the world of those countries who treat their women best in all these matters, is, I think, clear proof that such principles are in accord with the universal laws which govern Creation.

Polygamy.

The last point that I have to touch upon is polygamy. The question is whether or not the opposition of Christianity to polygamy is based upon the universal laws that govern Creation. For answer let us turn to the vital statistics of all nations. There we find that in every country, in every district, in every town, and even generally in every village, the number of boy infants that come into the world, is almost exactly equal to the number of girl infants. We find also that the living population is nearly equally divided between men and women and that the number of deaths of the two sexes is in like manner nearly equal. So universally is this law at work that the British Government in seeking to put down infanticide of girls in India, have only to look at the vital statistics of a district to find out whether the crime is taking place, and infanticide has been stamped out many years ago in this manner in Rajputana and other places.

In conclusion, gentlemen, as I have already said, we all of us desire to see India strong and great and prosperous; and in order to do so we must first of all find out, and then faithfully follow, the only lines on which that prosperity can ever come about. (Applause.)

[After the address, the Rai Bahadur spoke, and said the principles laid down had his support. He said, it was impossible to do otherwise, when we looked into the statistics and facts. The ancient Vedas taught very much the same principles, and the teaching of the modern pundits on these questions was quite wrong.]

MERCY AND JUDGMENT.

David cries in the one hundred and first Psalm, "I will sing of mercy and judgment." By judgment we understand the vindication of law, the righteous condemnation of the guilty, the judicial infliction of the penalty which sin deserves. By mercy we understand the pardon of the guilty, free, full, unmerited forgiveness of sin, because of love for the sinner. We can see judgment in our human courts. Our judges can not condone violations of the law. Their one duty is to sentence to imprisonment or even to death those whom juries find guilty. We do not feel like singing when we hear a prisoner condemned, although we know that his condemnation is just and his escape would be a menace to the best interests of society. We can see mercy illustrated in the case of a father who forgives a prodigal son, and restores him to his forfeited place in the home. In this case, too, we do not feel like singing, for that son deserves to be punished, and he may again bring sorrow and shame upon his kindred.

But now, if, in some way, the judge and the father could be united in dealing with that criminal, if the demands of justice and of paternal affection could be blended, so that the conscience of the judge and the love of the father should both be satisfied, and the result should be the vindication of law and the reformation of the criminal, would we

not all feel like shouting aloud for joy? It was such a miraculous union that David saw dimly, with prophetic vision, and that we see clearly in the Gospel of Christ. Yes in that great sacrifice, as is written in the eighty fifth Psalm, "Mercy and truth met together; Righteousness and peace have kissed each other."

Dr. William Arndt says:

Mercy and judgment are the two sides of the divine character as it is revealed by God and apprehended by men. They are the two attributes which lie over against each other, for conflict or in harmony, according to the conditions in which they are exercised, or the point from which they are viewed. They intimate that God is merciful and that God is just. The subject of the song is not one, but both united. Their nature, as manifested to men, is essentially determined by their union. Neither justice nor mercy alone and apart could become the theme of praise in the lips of men. We could not sing them separately. Their union takes place in Christ crucified. In him the promises of God are yea and amen. In him justice and mercy meet. The design and effect of his sacrifice is that God may be just and the justifier of him who believeth on Jesus.

Yes, mercy and judgment are not antagonistic: they are kindred attributes of God; streams from the same fountains of infinite love. And as they met on Calvary so they meet in the experience of every believer. As God must vindicate his law in the sacrifice of his Son before he could forgive even a penitent sinner, so he must now, in all his dealings with us, blend judgment with mercy. His chastisements are prompted by his love. (See Hebrews xli. 10.)

Bonar says:

Trial brings us into a mood more receptive of blessing. It makes our spirits tender. It softens our hearts. It makes our consciences alive. It empties us of adverse influences. It makes us willing to receive and to learn. It breaks our stubborn wills. It makes us prize the Word. It shuts out the world. It bids us look up, and turns our hope to the Lord's great coming.

Then let us sing of judgment as well as of mercy. Yea,

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sing as Paul and Silas did when in the dungeon at midnight. Let us glory in tribulations, for they are mercies in disguise. Let us believe what the inspired apostle tells us, that "all things work together for good to them who love God."

Herald and Presbyterian.

What the World owes to the Jew.

A writer in the *Christian Herald* says:

While so much is being said about the persecution of the Jews in Russia, it would be well to consider how much modern civilization is indebted to the Hebrew race. Extending through a period of nearly four thousand years, they have a panorama of history that may well challenge the wonder and admiration of the world. The race is honoured with a list of great and worthy characters, incomparable to anything else in history. They have Abraham, Jacob, Joseph, Moses, Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Daniel, and the other prophets. They have the apostles and the early fathers of the church; and, to crown the race with honour and glory, beyond all comparison, they have Jesus Christ—the Son of God, the Prince of Peace, the Redeemer of mankind. What would the world be to-day without the light and influence of those great characters? This question can hardly be answered. In some of its great characters, it is conceded that the Hebrew race has reached the climax of greatness. Abraham is said to be the most faithful man, Solomon the wisest, Samson the strongest, and Moses and the Apostle Paul the two greatest human characters that ever existed. It is a question as to which is the greater of the two. Only think of the experience, the achievements and the influence of two men—great and wonderful, grand and glorious, beyond the power of tongue or pen to express. What would the world do without the light of these characters? The Bible has had a wider influence than all other books combined. It is truly the Book of books. We must remember that it was written by Jewish authors. What would the world be without its influence? The Jews have retained their identity through a period of nearly four thousand years. The race comes down to us, though the ages, with its purity of blood like the Gulf Stream running through the ocean. There is nothing else like it in all human history and experience. It proves that there is a divine purpose with those people. It shows that they are God's chosen people through whom he has revealed his will to the human race. No other people claim this honour. The world owes much to Saxon, Roman, and Greek influence; but it owes more to Hebrew influence; than to any of them. It is the duty of all Christendom to aid and protect the Jews, as far as possible, against such atrocious outrages as have lately occurred in Russia, and which are a shame and disgrace to that country. The Christianity that can countenance and tolerate such crimes is not worthy the name.

THE SEVEN WONDERS OF KOREA.

Korea, like the world of the ancients, has its "seven wonders." Briefly stated they are as follows: First, a hot mineral spring near Kjn-Shantao, the healing properties of which are believed to be miraculous.

The second wonder is two springs situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities. When one is full the

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other is always empty; and though connected by a subterranean passage one is bitter and the other sweet.

The third wonder is Cold Wind Cave, a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it.

A forest that cannot be eradicated is the fourth wonder. No matter what injury is done the roots of the trees, which are large pines, they will sprout up again directly.

The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite ends of a rope may pass it under the stone without encountering any obstacle whatever!

The sixth wonder is the "hot stone," which from remote ages has lain glowing with heat on the top of a high hill.

The seventh and last Korea wonder is a drop of the sweat of Buddha. For thirty paces around the large temple in which it is enshrined we are told by the priests, not a blade of grass will grow.

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FOREIGN TELEGRAMS.

RECALL OF A TURKISH COMMANDER.

London, Aug. 26.

Rushdi Pacha, commanding the Turkish troops in Macedonia has been recalled to Constantinople. He will be replaced by Ibrahim Pacha commanding the division at Serres.

TROOPS CALLED OUT.

Turkey has called out all European redifs of the second and third army corps, 16 battalions of redifs of the Panduma Asiatic division and 36 battalions of ilavehs of the second army corps. The total called out on a war footing for Macedonia is 350 battalions—double the force employed in the Turco-Greek war.

THE RUSSIAN FLEET.

The Russian fleet is still cruising off the Bosphorus.

TURKISH PLANS.

It appears that Turkey, realising the danger of delay, has decided to crush the insurgents with an overwhelming force. Ibrahim Pacha, the new commander, is young and capable.

RUSSO-AUSTRIAN UNDERSTANDING.

The announcement that the Tsar, accompanied by Count Lamsdorff, will visit the Emperor of Austria at the end of September, is regarded as evidence that the Austro-Russian agreement relative to Macedonia is unimpaired.

PUBLIC MOVEMENT IN BULGARIA.

London, Aug. 27.

A great mass meeting was held at Sofia yesterday, when it was resolved to invite all Bulgarians to assist in securing triumph for the Macedonians, and to memorialise the representatives of the Powers to secure intervention. Most of the shops were closed in sympathy.

A BOMB OUTRAGE.

At Kuleli Burgas, south of Adrianople, last night a bomb was thrown into the dining car of a through train from Budapest to Constantinople. Two carriages were wrecked, and seven passengers killed and eighteen injured.

THE TURKISH COMMANDER.

The Sultan has now appointed Nassir Pacha to command the forces in Macedonia instead of Ibrahim Pacha, originally designated.

THE JEWISH COLONISATION SCHEME.

London, Aug. 27.

The Zionist Congress at Basle has accepted the offer of the British Government of a portion of territory in East Africa, which is an elevated tract 200 miles long between Mau and Nairobi. The Uganda Railway Company has resolved to send an expedition to East Africa to investigate. The Russian delegates protested.

THE VIENNA GEOLOGICAL CONGRESS.

Allahabad, Aug. 27.

India will be represented at the International Geological Congress to be held at Vienna by Dr. Griesbach and Mr. La Touche.

MACEDONIAN SCHEME OF ADMINISTRATION.

London, Aug. 28.

The Macedonian Committee has sent to the Sultan and the Powers a scheme for the European administration of Macedonia assisted by native representatives, and an international army of occupation.

THE REVOLT AT ADRIANOPLE.

The revolt is gaining ground at Adrianople where the insurgents are estimated at 6,000, and it is reported they have defeated the Turkish troops.

BULGARIAN TROOPS FOR THE FRONTIER.

Bulgaria has despatched two more regiments to strengthen the frontier guards.

FIGHTING AT SALONIKA.

The Salonika Bulgarians on the 25th instant attacked Neveska, and of a garrison numbering 240 they killed 200, and then constructed earthworks round the town.

Yesterday morning seven battalions arrived on the scene and commenced bombarding the earthworks.

THE BEIRUT OUTRAGE.

London, Aug. 28.
President Roosevelt has ordered the American European squadron now in the Mediterranean to proceed to Beirut immediately.

ANTI-MISSIONARY FEELING IN TURKEY.

An attempt has been made to burn the American Missionary College at Kharput in Asiatic Turkey.

THE KING'S CONTINENTAL TOUR.

London, Aug. 28.
King Edward and the Tsar meet at Copenhagen in the middle of September, and will be the guests of King Christian.

CASUALTIES AMONGST SOLDIERS.

London, Aug. 28.
A collision has taken place between a goods and a military train at Udine, nine soldiers being killed and eighty injured.

CHOLERA IN KABUL.

Allahabad, Aug. 28.
News has reached from Afghanistan to the effect that there had been a severe outbreak of cholera in Kabul, the deaths at one time reaching nearly 100 a day. A panic set in among the people and there was an exodus towards Kohistan, but the Amir issued a proclamation in Arabic quoting the Koran to show that it was folly to fly in such cases, and that the proper course was to remain in the city and carry out sanitary improvements. His Highness is reported to have stayed in the capital himself, and to have set a good example by personally supervising the steps taken to stamp out the disease.

THE RUSSIAN FLEET.

The Russian fleet has returned to Odessa.

A TURKISH SUCCESS.

The Turks have recaptured Neveska, killing two hundred Bulgarians.

AN INCIDENT AT USKUB.

A detachment of troops passing the Austrian Consulate at Uskub on Thursday, fired a volley at the house. Nobody was injured, but it is a grave indication of the uncontrollable fanaticism and want of discipline of the troops.

Diplomatic circles at Constantinople regard the situation as most serious.

AN EXPLANATION.

It appears that the volley mentioned in yesterday's message as being fired by Turkish troops at Austrian Consulate at Uskub was simply a party of Albanian reservists who, according to custom, fired a volley in the air when joining the colours, and some shots accidentally struck the Consulate.

TURKISH AND BULGARIAN OPINION.

News from the Balkans is conflicting. On the one hand in Turkish circles opinion appears more optimistic and the hope is expressed that the insurrection at Monastir will be crushed in the course of a week, while reports from Sofia declare that the situation is more acute.

PUBLIC SYMPATHY IN BULGARIA.

The Difficulties of the Bulgarian Government are increasing as the people resent the efforts of the Government to prevent bands crossing the frontier. The mass meeting held at Belgrade urged the Government to intervene on behalf of the Macedonians.

A MISTAKE.

London, Aug. 29.
The assassination of the American Vice-Consul on the 27th instant was officially announced at Washington, but it now appears that it was an error in the Government's cipher telegram. The Vice-Consul was actually fired at, but the shot missed.

Orders for the American squadron to proceed to Beirut have not changed.

THE KING'S TOUR.

London, Aug. 31.
King Edward arrived at Vienna today, and was received at the station by the Emperor Francis Joseph and a number of Archdukes. The route to the Hofburg was elaborately decorated, and immense crowds gave His Majesty a most cordial welcome.

THE KING AT VIENNA.

London, Sept. 1.
A grand banquet was given to King Edward at Hofburg last evening. Most cordial toasts were exchanged, recalling the close and confidential relations existing between the two Houses and two countries.

The King has appointed the Emperor Francis Joseph a British Field Marshal.

ARMS FOR THE MULLAH.

London, Sept. 1.
Reuter wires from Aden that it has been discovered that most of the rifles and ammunition smuggled into Somaliland come from France and England.

SEED FOR SOWERS.

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